l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

rose silently and strode toward her flock, but stopped suddenly and stood still. Entranced, Faris's eyes drank in the beauty of her figure, clearly outlined beneath the folds of her thin garments, glorified by the rays of the morning sun. But when he started to follow, she gave a laugh and drawing her cloak about her shoulders, ran off swiftly to the depression where her sheep were grazing and her dogs played, rolling over each other in the luxuriant herbage.

The radiance of a flawless morning was over the wilderness. In the crystal-clear air the eye could sweep far horizons across an immense succession of tawny hills and green glades. A few fleecy clouds sailed in the blue heavens. A lark rose, jubilant, soaring higher and higher in an ecstasy of melody. And over the steppe, like a caress, still moved the gentle, warm wind.

Such was the morning on which love awakened in Faris's heart.

Breakfast; and then Faris and I must resume our ride. Tuĕma rekindled the fire on the hearth, stirred some flour into cold water, shaped the dough into small thin loaves, and baked them on the glowing ashes. During the meal she dipped dates into butter, rolled each into a piece of the still warm bread, and fed these morsels alternately into Faris's mouth and mine.

"Wilt thou ever return?" Tuĕma asked her newfound lover.

"All is known to the Lord," replied Faris wistfully.

"And wilt thou think of me?"

"And thou?"

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

312 of the grey hills, and we bivouacked with them. All
through the night they kept watering their herds at the
[406] deep well-holes, and we heard the incessant creaking of
the small wooden rollers in the primitive wooden bear-
ings, with their dripping ropes, some eighty feet long.

133 A few hours' ride beyond Mayku' we entered the wide
dark tableland of Bsayta, the flattened remains of what
is probably the oldest mountain range in the Arabian
peninsula. A few inconsiderable summits, covered with a
fine film of sand, still rise from its surface, which ex-
tends for more than sixty miles—a perfectly level waste
without water, without pasture, on which it seems to
have hailed black gravel. At one stroke the blithe world
was changed; all round us was desolation. But gloomy
and eerie as Bsayta appeared at first sight, a few days in
it taught me to love this waste, with all its hopeless
melancholy. The solitude and stillness as of an abandoned
planet broded over it. Now and then an oryx-antelope
or an ostrich fled at our approach. Very rarely did we
pass a shrub that was knee-high or see a green leaf or a
flower. No bird sang here; even snakes and lizards
[137] avoided this waste. Occasionally in summer, it depended
• [552] on the rainfall, there grew a strange, rich crop in Bsayta
—the *semh*, a low small-leaved plant, on whose twigs
small berries ripen, containing reddish-brown seed gran-
ules. These the Bedouins roast and grind into a dark,
bitter flour. Kneaded with sheep butter and dates, or
boiled in water into a sort of porridge, it becomes edible.

726 After renewing our water supply at the Hausa well,
we pushed on toward Bir Bair and into the northwestern
Wadi Sirhan, the proper grazing grounds of the Beni

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

344 they bathed the squealing, downy infant all over, baptizing him with this herb-scented water of the beast of the desert into the sacred fellowship of the wilderness.

I was still thinking how unexpectedly this incident had come to pass, when I was startled by heavy pattering on the tent-roof and on the sand outside. Everywhere, on tents and on the backs of the camels, it was raining big, fat, reddish locusts!

The new baby boy's mother was just then squatting in her smoke-filled tent, engaged, with the assistance of her women friends, in swathing his little body in a plaster of dried camel dung and old rags—a measure considered indispensable among the Bedouins for the protection of newly born children. But, all-important
136 as this ceremony was, all the women except the mother
222 rushed away pell-mell, to help their menfolk and children to harvest the locusts.

These kept coming up in swarms—nay, in cloud piled on cloud. While myriads whirred past and on with a loud noise, a host of them broke flight and settled. Wherever one looked, the ground was thick with them, covered, as it were, with a crawling red carpet. Grass, herbage, bushes melted away under the devouring mass of insects. And the whole camp was out gathering them.

●252 Soon locusts were roasting at every fire, round which
262 men, women, and children squatted in a circle. They picked up the insects by their gauzy wings, plucked off the legs, dipped the roasted "husks" in salt, and ate them, skin and all.

Boiled, I did not like locusts; they had the taste of particularly insipid cabbage or some such vegetable.

h: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

Roasted, I found them more palatable; crisp outside, and 252
inside something like tender spinach. In neither case did 262
they taste at all like meat. They are clean animals and as
food not at all unpleasant, but one soon gets very tired
of them, when one has to eat nothing else day after day.

All around the camp and all day long smoke screens 222
were kept going, into which women and children drove 251
the locusts. Next morning mountains of these insects
lay drying in the sun, and when we left this camp site a
few days later, there was not an empty sack or saddle-
bag, and our camels carried gigantic loads of the dried
insects. Men and women, dogs and camels, fed on them [262]
—but only for a few days; after that, they turned one's
stomach. But what was left was carefully preserved for [731]
other and leaner times, for when the locusts swarm in
vast numbers, one can safely predict drought and
famine.

As we followed in the wake of these marauders, we 136
found the land stripped bare; every bit of herbage had 731
disappeared under their greedy maws. But I came to
realize that the "plague of locusts" is not so utterly
devastating in the desert as it is to the tillers of the soil
in Transjordania, Palestine, and Egypt. In the desert it
is a great blessing for all creatures. Buzzards, ravens,
bustards and other desert game-birds fattened on
the locusts, and flocks of storks trailed after the red
clouds. Even to the human desert-dwellers they may be
most useful. Faris told me that tens of thousands of Bed- [262]
ouins had to subsist for weeks on locusts alone, and that
at times their camels and horses too can have no other
fodder. During four-days' march northward—forty-five

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

731 221 tant Euphrates. It was as if a tremendous fire were sweeping up from the heart of Arabia, and man and beast were in headlong flight to escape from its consuming breath.

731 221 574 261 The eternal law of Nature was being fulfilled: death to the weak, the maimed, and the forsaken. The strong trampled over the weak, gaining from their victims fresh strength and endurance to push on. Though famine ravaged the land, the slaves in the camp of the nomad chieftain saw to it that the guests of their master lacked nothing. Every day for breakfast I was served a dish very like our scrambled eggs, made of several tiny eggs of the sand grouse. It had a particular gamy tang, and so has a similar dish made of the much larger bustard eggs. Fresh truffles were roasted in the embers of weeds and camel dung, their rinds splitting in the heat. Every morning I found beside my bowl of milk a basin of wild honey, with thick dabs of sheep's-milk butter floating in it. As I was eating, I watched the slave baking bread. He poured a porridge-like mixture of wheat flour, crushed seeds and herbs on to a hot, convex iron plate, resting on three stones over the fire. The batter first spread out on this grid, and then wrinkled up under the heat and formed large griddle cakes, brown and thick, which, one by one, the Negro peeled off and threw into our laps. We tore off strips from these wafer-like, charcoal flakes, crisp at the edges, rolled them around our fingers, and with these morsels fished the butter out of the honey. We strangers and guests certainly did not suffer want. Most of the Rualas, on the contrary, and even the chieftains, actually went hungry.

262 262

731 574 261

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

sheltered position at the foot of a rugged hill, and gathered roots and dry weeds to make a fire by which to roast the bustards shot on the way by our slaves. The roughly plucked birds were cut into pieces, which were thrown on the hot ashes. The crops and intestines still full of partly digested herbs and red-haired caterpillars were also roasted in this way, and eaten with relish as a delicacy.

It was our intention to rest here awhile. From a point above our camp we surveyed the surrounding country from time to time for wandering herds, mounted Bedouins or automobiles, but as far as we could see there was nothing living within view; the wilderness stretched away to the horizon undisturbed.

As we chaffed and laughed over our meal, six savage figures stood suddenly before us, as if they had risen out of the ground. They could not have ridden upon us, for Mijhem and Sleyman had, but a moment previously, scanned the whole neighbourhood with field-glasses. The six fellows must, therefore, have crept up on hands and knees from some spot close by, where they had been lying in hiding. They had no rifles, but nevertheless, they had us covered with pistols which they held under their cloaks.

At first they did not speak, and not one of us dared to move. Two of the strangers then commenced to argue with each other, eyeing us the while in a most unfriendly manner.

Unmounted wayfarers met in the desert in this way are usually common robbers and murderers, who will stop at nothing to attain their purpose. They have

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

destroyed. In the afternoons and evenings the young people hasten to the water holes, *ṣudrân*, in the valley bottoms for their ablutions. They bathe separately, the youths in one place, the girls in another. Their shouts of joy and various songs are heard on all sides. In the tents mushrooms and truffles, young bulbs, and fresh vegetables are cooked and enjoyed.

The local name for the mushrooms is *ḥawbar*. They grow after warm night rains, *emṭer bel-lejl w-râḥ jaṭaġanna-l-ḥawbar*. On the mornings following such nights both men and women go out in search of this dainty, which grows best of all near the channels, while the truffle prefers soil mixed or strewn with sand. When they come to the surface the latter form tiny hat-like lumps, which attract the eye of the picker. The earth or sand covering them is then turned over by the hand or a stick, and the truffle dug out. In cooking they are boiled in salt water and then served with butter or camel's fat. Another method is to bake them in hot ashes after a thorough salting.

Of the truffle, *faḳa'*, there are three kinds: *al-čema, az-zbejdi*, and *al-ḥlâṣi*. A Bedouin, having gathered a heap of truffles, sorted them in his tent according to their kinds, saying: "This one is *al-čmajje*, the mother of the little girl will get that; this *az-zbejdi* I will give to the mother of my little son; and the best, *al-ḥlâṣi*, I shall keep myself; *al-čmajje lumm al-bnajje az-zbejdi lumm wlejdi al-ḥlâṣi larâsi*."

All Bedouins greatly enjoy the small bulbs of certain wild plants, especially *aṭ-ṭiṭa, rubaḥla, karrâṯ*, etc. Mothers send their boys in search of them with the words: "My little sons, O sonnies! go bring me *aṭ-ṭiṭa;* I will prepare for you *muṭîṭa* (a dish of mashed bulbs); *'ejâli jâ 'ejâl aṭ-ṭiṭa w-muṭlekom muṭîṭa*."

In the sun-baked gravel plains (called *ḥamâd*) in a year of abundance the *semḥ* grows with its subvarieties, *ad-da'â'* and *al-ḥawwa*. These plants, when already ripe and still fresh are much sought after by the Bedouins, who place them in pits safe from water or in bags. When dry the plants are beaten with sticks and shaken, and the seed, *če'ber*, which have fallen to the ground, are put into sacks, *'edûl*, and brought to rain-water holes, where they are either left for some time or at least thoroughly soaked until the dry husks crack. Sometimes the large leather water troughs, *ḥowṣ*, are filled with water and the full shells are put in; in time they swell and burst.

825 good omen to us, but we will show thee to the falcon; *'aragtina-l-ḫejr w-'araznač laṭ-ṭejr.*"

436 The *ḫanzîr*, wild pig, lives only in Palmyrena and in the environs of al-Azraḳ, where it hides in the marshy thickets. The boar is called *šîḥl*, the sow *šîbe*, the sucking pig *ḳarnûṣ*. [262] Instead of *ḫanzîr*, the Rwala use the word *taḥzîr*. The flesh of wild swine is generally eaten.

The *ṣejd eṭ-ṭas'a* is an herbivorous animal of the size of a six-months lamb, gray in color; its head is said to resemble that of a wether below and a human being above. It lives almost solely on the border of the Nefûd, and its flesh is very tasty.

The *wabr*, marmot, is found in the same mountains as the ibex.

The *nis*, porcupine, is particularly abundant in the environs of al-Ḳa'ara, where the innumerable caves and rocky hollows of all sizes serve as its refuge. When wounded, it attacks a man by biting and scratching. Its flesh is very good.

[224 The *ḳumfoḏ*, hedgehog, is also hunted, as its flesh is very tasty. Hedgehog skin is tied round the neck of timid camels. 825] It is said that when they have worn it for at least a month, they cease to be scared.

The *ǧerdi* is a large variety of jerboa. It scrapes deep holes on the uplands and excavates passages into them in such a way that the water does not penetrate even during the heaviest rains. Its flesh is not particularly savory.

The *ǧarbû'* (or *jarbû'*), a smaller variety of jerboa, prefers to dig holes in plains with soft sandy soil and forms long and easily recognizable passages immediately below the surface. These passages are known as *neṭâḳa*. When it runs into its hole, it immediately stops up the entrance with a heap of clay, *ḳaṣ'a*, for fear of snakes. This heap of clay is 224 an unfailing sign that the *jarbû'* is in its passages. If the Bedouin wishes to hunt it, he thrusts stalks or branches of plants into the passage at several spots and waits until one or another of them moves. That shows him that the *jarbû'* is trying to crawl through, and he kills it with his stick or tramples on it. If he has no time to wait, he tramples on the passages until he drives the *jarbû'* out. In its terror the animal often penetrates the roof of the passage and escapes, if the Bedouin fails to reach it with the stick he throws. The 252 flesh of the *jarbû'* is very tasty, similar to that of chicken. The

2:Musil S-4, 5 (no date)1928 MD4 Rwala M[illegible]

skin is removed and the carcase roasted whole together with the entrails, only the lower part of the legs being thrown away. 252

The *ǧarbū'* and *ǧerdi* boast: "I am *al-ǧarbū'*, the son of *al-marbū'*; on me ten people can easily eat their fill at supper, and pieces of my extremities will still be left in the scrub; *ana-l-ǧarbū' eben al-marbū' ma'āšī: 'ašara ma'āšera w-ḫaḍi-lmni 'ala-l-ǧǧera.*" "If my forelegs were as long as my hind legs there is no *'obejje* mare, which could overtake me; *law idejje ṭūl riǧlejje mā talḥaḳni kill 'obejje.*" "I am *al-ǧerdi*, the son of *al-ǧerdi*, who thrusts a man in armor into a mouse hole; *ana-l-ǧerdi eben al-ǧerdi rammāj al-milbes bel-ǧabāra.*" The man in armor always rides on a horse, which stumbles if it steps into the deep hole of a *ǧerdi* and throws its rider. 539* 825

An old *ǧarbū'* was giving advice to her child. Amongst other things she said:

Fuz bnafsak en šufet ṣejmen
w-ǧalli-d-dār tan'a' limin banāha
ad-dār taǧed dāren aḫejr minha
w-rūḥak lam taǧed rūḥ sawāha.

Flee alone if thou beholdst a mightier
And let the dwelling mourn for him who built it.
A dwelling, thou wilt find a dwelling better than this one,
But a soul, thou couldst not find a soul such as the one thou hast.

Elja ǧall aṭ-ṭeīl bdār ḳoumen
w-mā lis-sākenīn illa-r-ra[illegible]

If the oppressor penetrates into the dwelling of his vassals,
There is nothing left for the dwellers but to go.

The *fār*, mouse, is found everywhere. It penetrates into the tents, carries away food, and often gnaws even sleeping persons. A Bedouin recites: [136]

Ana-sharatni tāli-l-lejl fāra
tiḫoṭ suḥābi jamm ḫafrah twaddīh
ṣarabtuha ḫaḍi-lha bel-feḳāra
min ǧūd malḥi rūḥ dammha ǧibārīh
w-adḫol 'ala ḫaṣnāa w-ǧejḫ al-wabāra
w-allāh ǧinajje' min ǧalla 'awānīh
amm-ente jā ṣarbāl mā bak ḫemāra
aḳpa ǧūdak bṭāref al-ǧoḫr taflīh.

(Fig. 21, *c*), about 70 centimeters deep and 90 centimeters in diameter, the edges of which are sewn to a wooden pole bent into a circle. Three other poles curved in the form of semicircles and with their ends tied to the wooden circle, *ḥanijj* (pl., *ḥanâjja*), surround the leather bowl, while three or four forked poles, *ḥaṭûr* (pl., *ḥuṭûṭir*), 90 centimeters high, support the circle and hold the trough above the ground. The water is poured from a leather bucket, *delw* (Fig. 23). This is a small receptacle about 40 centimeters in diameter and 30 to 50 centimeters in depth. It is sewn to a circular wooden frame to which, by means of straps, *wgîme* (pl., *wugûm*) (Fig. 23, *b*), are fastened two wooden crosspieces, *'arḳa* (pl., *'arâḳi*) (*a*). At the point where they cross a small rope, *rêa* (*c*), is attached to them, and by means of this rope the bucket is lowered into the well.

By the fireplace in the women's compartment there lies a *sâǧ*, or convex sheet of iron, 60 centimeters in diameter, upon which the bread is baked. From the main pole there hangs a large straw hutch, *minsâf*, upon which the kneaded bread is placed.

USE AND TRANSPORTATION OF TENTS

During long marches in the summer season the tents are not pitched. The adults lie down beneath the open sky, and a small tent, *ṭuzz* (Fig. 24), for the children only, is sometimes set up. This tent has a single pole about 1.2 meters high and measures about 4 meters long and 2 meters broad. A *ṭuzz* tent also has to satisfy the poorest inhabitants of the camp, who do not belong to the Rwâla.

A tent with no main pole, but resting on four corner poles so that from the front only two poles of equal height are to be seen, is called a *ḫarbûš*. It is 4 to 6 meters long, 2 meters high, and 2.5 to 3 meters broad.

The usual tent has at least one main pole and is called *ḳaṭba*. It is 12 meters long, over 2 meters high, and 3.5 meters broad. A tent with two main poles is called *bejt ḳarnên*, or *mdawbel*; one with three poles is called *meṭawleṭ*; with four, *mrawba'*; with five, *mḫawmas*; with seven, *sab'a woaṭ*.

If the chief does not intend to remain in the camping place more than two or three nights, he does not pitch a

2;Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

262 Milk is the chief nutriment of the Rwala. Many families
272 live exclusively on it for months at a time; they suffer hunger when there is no abundant pasture and the camels accordingly have little to eat. As they cannot then provide themselves with other food in the interior of the desert, they seek it in the settled territory. The Rwala say: "We feed our children on the sour milk of our camels, *mesallemin 'ejâlna min leben ḥelâlna.*"

FIG. 22—A water trough, ḥawy, on a camel (see p. 71).

WHEAT AND OTHER GRAINS

609 The Bedouins are convinced
829 that the *felláḥîn* are obliged
261 to supply them with food. Everywhere the remark may be heard: "The *felláḥ* must provide food for the Bedouins, *al-bedw 'ejḥathom 'ala-l-felláḥ.*" If the *felláḥ* does not give it to them of his own free will, they have the right to take everything they find, and therefore they declare: "Take from the *felláḥ* whatever ye find (or like), *ḫoḏ min al-felláḥ má láḥ.*"

251 Before the Rwala depart into the interior of the desert,
594 *jeḥarretún*, they provide themselves with wheat necessary for
261 sustenance. The allowance is one load per person, the load being the amount carried by a camel, about 150 kilograms. In addition to this the ordinary Bedouin carries an additional load for his guests. The head chief usually has fifty to sixty loads of flour and wheat, because he has to feed not only numerous guests but also many of his fellow tribesmen whose supplies enemies have stolen. These are known as *ṣa'ûf* or *ḫelâl*. The men go from tent to tent and feed as guests; the women beseech the mistress of the tent: "Give me supper, little sister! give me supper! *'aššîni já ḫajje 'aššîni.*" When they receive the wheat they carry it to the children and the sick.

252 From the wheat is prepared every day a food called *'ejš*,
824 bread being rarely baked. The tribesmen grind the wheat grains themselves, only the chiefs taking milled flour into the interior of the desert. The Rwala do not believe that milled flour is genuine wheat, for they say: "Wheat is genuine only as long as it is in grain, al-Ramh alli ba'ad habben sahih."

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

as long as it is in grain, *al-ḥimṣ elli ba'ad ḥabben ṣaḥiḥ*." The wheat is beaten in a wooden mortar, *miḥbâš*, with a pestle, *'amûd*, or it is ground in a small mill, *raḥa'*. These mills are made by the Rwala women, who hew two pieces of basalt or lava into shape, hollow out an aperture, provide them with an iron axle, *ḥaib*, and make a wooden handle, *ḥâdi*, the mill now being completed. If they wish to use it for grinding, they spread a piece of leather or closely woven stuff, *tfâl*, on the ground, put the mill on it, pick up the grains in the left hand, shake them into the aperture in the upper stone, *al-fouḳa*, and the flour falls into the lower one, *at-taḥta*, and upon the outspread rug, *jiḳa' 'ala-ṭ-tfâl*. While grinding they sing simple songs such as:

Fig. 23—A leather bucket, *dalw* (see p. 72).

"As the mill handle turns (and yet does not leave the lower stone, would that this were so among people!) may each woman possess her beloved; *'âd er-raḥa mâ ... ah killen tâḥod 'allrah*." Or:

"Today I am grieved, but the servant of the Bountiful is (appointed by him as) our guardian; *al-jowm ana wağ-'dân 'abd al-kerim mucuṣṣina*."

They never grind for the purpose of storing up supplies; at the most they grind enough to leave something over for bread to be offered to guests for breakfast on the morrow.

If they wish to bake bread, they shake the flour on a *ṣaḥn*-pan (or *'elbe*), salt it, add water, and knead it into a dough in a *muḫmar*. This they mix into a large loaf, take it out of the *muḫmar*, place it on a piece of leather or on a cloak, turn the *muḫmar* or *ṣaḥn* over, pull off a piece of the dough, and from it knead a large thin cake, *teṭaḥḥen*, on the *ṣaḥn*. When it has covered the whole of the *ṣaḥn*, a woman seizes it in both hands and, throwing it up in the air, draws it out more and more, till sometimes it is as thin as paper, *tenaseṭ tnaṭf*. The ready-made cake she places on a *miḥmâṣ*. Before this she takes a deep bulging sheet of iron, *ṣâğ*, about

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

252 60 centimeters in diameter, turns it over on three stones above a fire, with a quick movement lays the cake on the convex side, and takes care that it does not burn. A cake of this kind is called *raṭîf*; if it is as thin as paper it is called *rahîf*; and if it is thick, *ǧerîṣ*.

For breakfast they sometimes prepare a thin batter for the guests, and this is poured into the concave side of the *sâǧ* and baked. This bread, called *maṣli*, when fresh tastes almost like our pancakes.

If bread is to be baked quickly, they knead one large cake from the dough, place it on the hot ashes, cover it with them, and light another fire above the ashes. It is turned once or twice and called *ǧamrijje*.

262 252 Leavened bread is eaten only in the cold season. They prepare the loaf in the evening, add a piece of yeast, *ḫâmer*, to the dough, and bake the bread in the morning. The Rwala prefer unleavened bread, *faṭîr*. They like to have the bread always fresh, *ǧedîd*. Bread of yesterday's baking, *bâjet*, must not be given to guests.

In the season of abundance, *rabî'*, they do not bake bread at all, and at other times seldom and usually only for guests. In two-thirds of the tents bread is not baked all the year round, and many of the women taste it only once or twice throughout their lives. They have an expression of praise: "This is the tent of bread; here bread is baked. So and So is very rich and bountiful; he has bread, he is the master of bread, *rê'i-l-ḫubez*."

In addition to milk the Rwala live mostly on *'ejš*. This is boiled from crushed wheat or wheat pounded in a mill. Among the chiefs the wheat is ground into groats, *ǧerîš*. On the crushed or ground wheat water is poured, salt is added, and it is boiled into a thick paste. If they have enough *leben*, the women pour it upon the *'ejš*, *tebajjeṣ al-'ejš*, making *bejâṣa*. *'Ejš* is prepared almost daily for supper. What is left over is served for next day's luncheon and eaten cold, *beride*.

[484 251] If the Rwala are proceeding on a short journey and know that they will find no tents for two or three days, they roast a little wheat on the *sâǧ*, shake it into a leather sack, and feed on it. This is called *ḫamîṣa*. As the old men do not have good teeth, instead of roasted wheat grain they take a couple of handfuls of flour and eat this without any preparation. They call it *lehme*.

262 to powder, or strung on long threads, or scooped by hand
222 into leather bags. The locusts taste like the tails of crayfish.
251 They are eaten either without any preparation, *nejǧûn*, or food is prepared from them as from wheat.

In addition to bread, *'ejš*, and locusts the Rwala eat the
262 following:

252 *'aṣîde*, a gruel made of milk and some flour,

beṣîle, a paste made from dates and flour,

busîse, a thin paste for young children, made of grape honey (*debs*) and wheat flour,

madrûse, a thin paste made of dates, boiled wheat, and butter,

maṭbûḫa, dates boiled in butter,

ḫmej'a, bread boiled in milk and covered with camel's suet.

Burrul, husked wheat, and *ruzz*, rice, are very seldom found with the common Rwala.

317 The Rwala buy salt in the settlements of the Sirḥân depression. It is obtained in especially large quantities in the environs of Čâf and Eṭra. The settlers run the salt water into shallow pools, collect, *jeznbberûn*, the salt left after evaporation into baskets made of palm fibers, *zebîl*, and shake it out in heaps, *ḫawâṣel*. They measure it like corn and sell
[435] it. A single camel load (about 150 kilograms) costs a quarter or half a *meǧidijje*, according to quality, in addition to the tax for the chief. The best varieties of salt are those called *'aššš* and *eṭrâwi*. Varieties of an inferior quality are known as *sebḫâwi*, which is obtained from the dried-up swamps, and *ṭḥejni*, or ground rock salt, of which there is an abundance in several regions.

271 For the preparation of food women require water, which they fetch themselves if a well is near, but which is brought by the herdsmen from wells at a great distance. Water is never wasted, and the Rwala look after it carefully, especially when they are on the march. On war expeditions or during raids the commander sees that each one obtains an equal amount of water. At sunset he picks up a pebble, places it in a wooden *ǯedaḥ*, and pours water on it until it is immersed. This is each man's share, *mekṣûd az-zelema*. If hard pressed the Rwala kill the fattest camel, cut out the paunch, *ǒarš*, place it on a cloak, and squeeze the liquid from it into a leather bag, allowing it to cool and settle. They either drink it or, if it is too thick, they suck it into their throats through

MEATS

262 231 Meat is not a usual food but a luxury, like bread. The Rwala eat hardly any other meat than camel's flesh. If they wish to slaughter a camel, they make it kneel down, *jenaw-weḫḫúnaha*, tie all its legs, press its head to the ground, and the butcher shouts: "Lay its head on one side! *rudd rásha*." He then thrusts a sharp dagger into its throat, *manḥar*, and cuts it through to the right and left. The camel trembles and makes a gurgling noise, *tirta'ed*, and the blood flows either into a vessel or upon the ground. The Bedouins cut off the tail of the slaughtered camel, cut through the skin on its back from the roots of the tail across the hump as far as the nape, *ṣúreb*, and then flay it, *jasleḫúnaha*. When the skin has been removed, they cut off the front legs, then the neck and the hind legs, and open the belly. The only things which are thrown away are the contents of the stomach and the intestines, *farṭ*, all the rest being cleansed and made use of. Pieces of the flesh of the slaughtered camel are sent as gifts to close friends and acquaintances. The most tasty parts are the flesh from the *serâjed*, or two sides near the hump, and from the *rijâši*, or between the hump and the tail. The flesh of the forelegs is also very tasty; likewise that of the *manḥar*, or two sides of the throat where it joins the breast. From the chiefs the slaves and the blacksmiths always receive the flesh either from one of the hind legs or from the ribs, and the head with the throat.

252 The flesh is either boiled or baked. For boiling, *ṭabḫ*, the flesh, together with the bones, is hacked into small pieces, thrown into a kettle, covered with water, salted, and placed on three stones above the fire. When it has boiled, the mistress of the tent gives the order: "Take out the meat! *onṣow al-laḥm*." They take out the separate pieces with a large wooden spoon, *meḫḫâka* or *miswáṭ*, place them on a *ṣarṣa* or *ṣaḥn* covered with *'ejš*, boiled wheat, let them cool a little, pour on them a thick gravy, *ṣafja*, skimmed from the top, and carry them to the guests, *jekalleṭúneh*. The rest of the gravy, *mraḳa*, they mix with *'ejš* for household use or for the less esteemed guests.

Miświ is the name given to the salted meat baked either on a bulging iron sheet, *séǧ*, on a slab, or else in red-hot ashes.

Habîṭ is meat roasted in fat and served on bread.

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

Saḥr is a piece of camel's fat spitted on a small stick and roasted on the fire. 252

Camel's fat is known as *šaḥm*; cut up and boiled into suet it is known as *maḥîṯ* or *widač*. In the kettle in which the fat is thus rendered a sediment called *ḫalî'*, something like swarda, remains on the bottom. The *widač* is poured into a leather bag, *ṣarf* (or *maḥaw*), and kept for as long as three years. In the hot season the Rwala prefer it to butter because it is cool. Nobody sells camel's suet, except perhaps a very stingy person. *Widač* is a good remedy for boils and suppurating wounds. [752]

The best meat is obtained from a fat she-camel, *'adla*, between four and ten years old. The flesh of an older she-camel, especially a lean one, *ḥelîme*, cannot be properly boiled. It always remains tough and has no taste. The flesh of young camels less than three months old, *ḫuwâr*, has a bad effect on the stomach. 262 825

The Rwala also feed on blood. Only a bird's heart they throw away for fear of becoming as timid as the bird. "He has a bird's heart, *ḳalbeh ḳalb aṣ-ṣejr*," means: "He is easily frightened."

MEALS

Members of the family of the tent owner take their meals in the women's compartment. Food for guests is carried into the men's compartment, where sometimes their host sups with them together with his eldest son. 264 574

When supper is ready, the host gives the order: "Pour water for the men so that they can wash! *ṣasselû 'a-r-reǧâl*." A slave, a son, or a younger relative takes a *ẓedaḥ*, wooden vessel, with water, goes from man to man, and pours a few drops upon the contracted fingers of the right hand. If the master is waiting with his acquaintances for supper, he calls to his son, his daughter, or to a male or female slave: "Give us supper! *-ḳalleṭ lena-l-'aša*." The person who brings the meal places it before him, saying: "Here is the supper, *hâhi-l-'aša*." If an esteemed guest is present, the host himself goes to fetch the supper, accompanies the sons or the slaves carrying the *ṣaḥn*, and places it either in front of the most esteemed guest or at the side of the fireplace. The host calls by name those who are to take supper first, *tafwît*. The person thus invited rises, goes to

264 *snûneh*. The host then arranges a second group, *ḳalṭat al-wasṭa*, and, when this one has eaten, he adds more food; if 574 by now the meat is gone, he mixes the *'ejš* with *mraḳa* gravy and calls on a third group, known as *al-ḳalṭat al-mḥelijje*. What is left over, *ṛarîme*, is received by the poor children who stand round the tent.

To an unsatisfied eater they say: "Thou hast gnawed the head of a camel, the head of a wether, and a hare together with its head; thou hast eaten a canful of paste made of dates and flour, and still thou sayest that thou hast not supped; *râs w-rwejs w-arnab râseh beh w-žedaḥ bečile w-tḳûl mâ ta'aššejt*."

COFFEE AND ITS PREPARATION

● 252 All food is prepared in the camp by the women in their compartment. In the men's compartment coffee only is made. 372 At the command: "Blow up the fire and prepare coffee, *šibb an-nâr w-sawwi-l-ḳahwa*," a slave, the son, the wife, the daughter, or sometimes even the tent owner himself, strikes the spark, lays the smoldering tinder into a piece of dry *šiḥ*, whirls it round above his head until it bursts into flame, lays it under the fuel on the fireplace, and blows upon it until this also catches fire. Then the coffee maker lays beside the fireplace 272 long coal tongs, *milḳâṭ*, and takes the coffeepots (Fig. 32) 415 from a circular basket woven of straw or palm leaves.

The coffeepots are generally four in number. The largest one is called *maṭbûḥa* or *kumkum*. Into it the grounds from which coffee has been decocted are emptied for several days. A slave pours water on them and places the pot by the fire. The other three pots he rinses out, *jeṣarreb*, pours the contents into the largest one, polishes them with a duster made of camel's hair, and sets them on the right-hand side of the fireplace, where there already stands a copper water jug, *beriž*, as well as a *žedaḥ*, or cylindrical wooden vessel measuring about 20 centimeters in diameter and 6 centimeters in height and with a narrow edge. From the *žedaḥ* water is offered for drinking.

From a leather pouch, *ṣifen*, or from a small leather canister, *ḳarf* (pl., *ḳarâf*), the mistress of the tent takes a handful of coffee, *benn*, a slave puts it on a shallow iron pan with a long handle, upon which the coffee is roasted, *miḥmâse*, and holds it above the fire, continually stirring the

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

that they crawl in a long chain urging each other, *siž*, and even riding one on another, *ensâḳ*. *Ṣaḥṣaḥ* is a plain shut in by the low yet steep slope of a *ṭaraḳ*, or long flat ridge. *Šefa'* is the flat top of such a ridge. The ascent from the lower plain, *ṣaḥṣaḥ*, to this upper plain, *šefa'*, is quite difficult. The *dabwa'* locusts appear sometimes in such enormous masses that they fill the space between the lower and upper plains. 5. *Eltamm* (or *enǧama'*), gathered together. *Bel-ašfâḳ* — that is, what is dearest to and gladdens the heart most of all — are the sweet memories of love; but the poet for the last year has been tortured by unrest, *dawâčič*, and fears, *ḫfûḳ*. *Enḫafaḳ*, to be scared, to be filled with suspicion. 6. *Alaṭrâḳ* are demonstrations of peace or friendship; *swâmiḥ* is forgiveness. *Ṣandûḳ*, a wooden box, frequently lined with tin plates; in inner Arabia it takes the place of our burglar-proof safe. There the poet had hidden many a secret unpleasant to him, but the heart learns them notwithstanding. 8. To allay his grief the poet took out from a wooden canister a few coffee beans, picked out on his palm the impurities mixed with them in the market, and then handed them to his companion, *nedim*. The coffee beans are exposed in the shops in open bags, into which apple cores, date stones, spices, and the like often fall. Such admixtures are called *'aḍf*, a poetical expression for filth. 9. While being roasted coffee should be taken from the fire three times. In its preparation there is nothing more important than the roasting. *Sâḳ* is the long handle, much the worse for wear, of the pan used for roasting coffee. In the towns this pan is very small, but its handle is strong and ornamented. The poet sits in the room of his house, and the coffee is roasted in the same room before him. The coals of *ṛaṛa*, which, when ignited, give a strong heat almost without smoke, are kindled on a square earthenware platter resembling a small trough. This hearth is either movable or attached to the earthen floor. During the roasting the window remains open so that the smell of the coffee can pass out of the room. And because the poet's house stands in the market place, the smell of roasted coffee is sensed in all the shops around. In the towns of inner Arabia the market place consists of a narrow street. 18. When the roasted and pounded coffee is being boiled, the burgher closes the window in order to save all its fragrance, which, like the coffee itself, has a narcotic effect on him. 19. The coffee is poured in from above,